

AN
ESSAY
ON THE
STUDY OF ANTIQUITIES.

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Bl. P. Mura, Hill.

E S S A Y
O N T H E
S T U D Y O F A N T I Q U I T I E S .

T O W H I C H A R E A D D E D
S O M E C U R S O R Y R E M A R K S
O N T H E
O R I G I N O F L A N G U A G E I N G E N E R A L ,
A N D O F T H E
G R E E K L A N G U A G E I N P A R T I C U L A R .

QUEM NON MOVEAT CLARISSIMIS MONIMENTIS

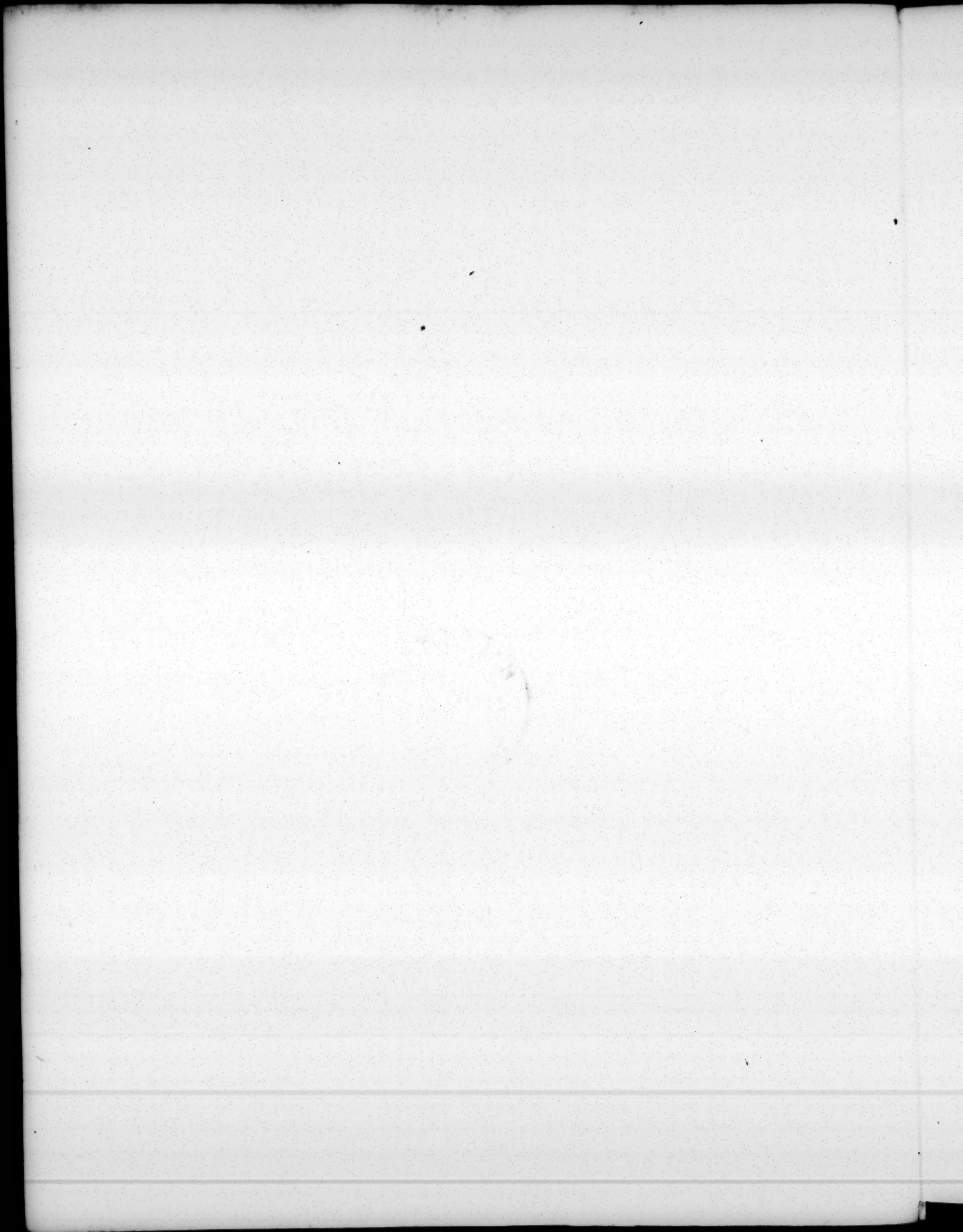
TESTATA CONSIGNATAQUE ANTIQUITAS.

Cicero.

O X F O R D :

Sold by J. and J. FLETCHER ; D. PRINCE and J. COOKE, Oxon ; also by
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M D C C L X X X I .



P R E F A C E.

TH E design of the following Essay is to consider the Study of Antiquities as a branch of polite learning, and to shew its intimate connection with the most elegant, as well as the most useful parts of Science.

TH E Study of Antiquities is generally considered either as confined within the compass of mere curiosity ; or as dry and uninteresting, and therefore incompatible with the more elegant pursuits of Genius. This powerful and prevailing prejudice places it at too great a distance to admit of an impartial view. But when the nature of this study, and the various objects of it, are attentively examined and compared, the mind is gratified with a new pleasure ; and experiences the involuntary operation of those feelings, which had so li ely

an influence on CORREGGIO, when he first beheld a picture of RAPHAEL. *Ed io anche son Antiquario.*

THOUGH the prejudice commonly attending this Study seems to be disappearing, from the liberal manner in which it is by many now conducted, the Author was willing to contribute his humble assistance towards effecting so desirable purpose. When a wished event has taken place, it is a satisfaction to have exerted even the feeblest effort.

HE had also other motives which induced him to make it public. As he is engaged in an *Inquiry into the origin and formation of the Greek Language*, the general plan of which he has given some view of in a few cursory remarks at the end of the Essay; and as he means shortly to publish a *Specimen of the Inquiry*, he wished to give some notice of it to the public before he submitted a formal Specimen to its censure.

HE chuses the mode of Specimen for this reason. The present age of novelty and project, of System and refinement, while it has struck out many truths which were unknown to preceding generations, has also given birth to many reveries, the success of which has afforded sufficient experience to make every person, in
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the conduct of any new Inquiry, suspicious even of his own conjectures. Though after a regular and careful review of the Inquiry, the Author has settled his own opinion concerning it, he is not confident enough to think himself so well able to determine on its merit, as the impartial and disinterested judgement of others. If after the publication of the Specimen he shall be convinced by any objections, which may be brought against it, that he has been mistaken in his design, he will have it in his power to put an early period to his researches, while he shall have little reason to regret the loss of time, or disappointment of success. But if his System shall be thought by others to be founded on Truth, he will have then an active spur to his diligence in the further prosecution of his Inquiry.



THE STUDY OF ANTIQUITIES

Classical and British — Political and Monumental —
Illustrative of ancient Manners — and conducive to
elegance in the Arts.

The pleasure arising from the contemplation of Antiquities in
general — The study of Antiquities conducive to elegance in
the Arts — in some of its branches tends immediately, in all
ultimately to the illustration of ancient Manners.

CLASSICAL ANTIQUITIES: POLITICAL; Connection
between the Arts and Manners of a People — between
Language and Manners — influence on each other. MONU-
MENTAL; Architecture — Paintings — Marbles and Coins.

BRITISH

BRITISH ANTIQUITIES: POLITICAL and NATIONAL;
Juridical — Poetical. PROVINCIAL and MONUMENTAL;
Castles — Monasteries — Churches, &c.

Connection between the several Branches in the Study of An-
tiquities — Advantages arising from such an union —
Conclusion.

ON THE STUDY OF ANTIQUITIES.

THE mind of Man always active and inquisitive seems seldom to exert itself with more pleasure than in retracing the memory of those Ages which are past, and of those events and characters, which are NEVER TO RETURN. There is an involuntary attachment to that which is irrecoverably snatched from our presence, and removed beyond the reach of our hopes and wishes, which we daily experience, while we view the monuments of those, who have passed, perhaps but few years, to the IRREVERSIBLE destiny of human nature : where the sensations, which we feel are seemingly excited not more by the suggestion of the *general* lot of humanity, than by the reflection that *they* are GONE FOR EVER.

This attachment to the past, often indeed undiscerning and invidious in its comparisons of the present, induces us to behold with a kind of religious awe the obscurest vestiges of ANTIQUITY.

But these sensations of the Mind are then more powerful and poignant, when arising from the contemplation of places, once the scene of actions, that, perhaps, decided the fate of Empire, established the laws of Government, or rescued an
oppressed

oppressed people from slavery and superstition : Or were once frequented by some of the few, who have distinguished themselves from the great body of mankind, and commended their names to the reverence and admiration of posterity, by the invention of Arts, which contribute to the use and ornament of Life ; or stand foremost in the Annals of Science.

And further, these impressions become doubly powerful, when confirmed by the immediate inspection of any surviving monument of Antiquity, the prospect of which excites our reverence in a manner perhaps less rational, yet seemingly not dissimilar to that natural and irresistible impulse, which we feel, to respect the hoary honours of Age.

Of the various monuments of Antiquity some are public, and some domestic. They record the transactions and conventions of States ; and preserve memorials of private Life, and specimens of domestic convenience. Some are immediately connected with the scene of Action, and existed, as present and perpetual monuments of the events, which they record. Some preserve in sculpture and other specimens of ancient Art, the memory of actions the consideration of which carries us back to some of the remotest Ages of Antiquity.

A diligent examination therefore of the remaining monuments of Antiquity must be productive of great utility, if taken in that view only, by which the progress of ART may be ascertained, and a comparison of the several periods and their different productions, be formed, conducive even to the ordinary purposes as well as elegance of modern Life ; as new modifications of Art may be struck out, and new methods of convenience suggested.

But

But the study of Antiquities will appear perhaps more useful and interesting, when it is considered, that there is no one branch of it, if followed with a liberal spirit of research, which does not tend immediately, or ultimately, to the illustration of antient MANNERS: in the discussion of which we for awhile forget the refinement of modern Times, and insensibly accommodate our thoughts and feelings to the romantic and poetical simplicity of former Ages.

I. THE Study of Antiquities is divided into various branches, POLITICAL and MONUMENTAL, accordingly as they regard the antient manners and customs of a people, and the monuments of antient Art.

In every nation the state of the Arts and Sciences has at all times been intimately connected with manners and customs. The Arts especially, which receive their form and perfection, as well as derive their origin in great measure, from the finer feelings of the mind, bear so lively an image of the character of the people by whose united efforts they have been cultivated, that an accurate investigation of their origin and progress, their revolutions, and comparative analogy, together with the monuments of them which have descended to posterity; while it explains the causes which operated on their progress; affords the most effectual means of learning the genius, and manners of the various nations of the world.

1. The first object which strikes us, as the first in order and natural preeminence, is the LANGUAGE of a people: in tracing which through the many changes, which it has assumed, up to

its original and naked ^a form ; and thence again following it through the several periods of culture and growth to its last maturity and perfection ; frequent opportunities occur of discovering the origin of important customs and institutions, and the causes of their denomination, in the simple occupations and amusements of rude uncultivated Nature.

The extensive influence of opinions and Manners on ^b Language, and even of Language on Opinions, hath reached the most civilized and polished Ages: but in the earlier periods of society they are closely and intimately connected. While Man is yet unacquainted with those Arts which administer the conveniencies and luxuries of Life, and procure so many blessings to enlarged and humanized society, his roughness and impetuosity of temper unrestrained by law or civil intercourse, the peculiarities of his situation, the nature and variety of his occupations, all conspire to impress their several signatures on the language, which he makes use of to denote his imperfect and newly-formed Ideas.

The inhabitants of the rough and barren Attica early habituated to naval affairs and commerce, have left no obscure testimony of their situation and manners in a dialect which, rough in its pronunciation, while it retained many of the simplest and oldest forms, contracted others, and thus became suited to dispatch and business. The most daring metaphors derived from naval affairs abound in the writings of the Attic poets: from which however the interval of two thousand Years has worn off that disgusting appearance, which in similar expressions frequent also in our own language and from the same cause, the homeli-

^a See Taylor's Elements of Civil Law, p. 353.

^b Harris's Hermes, p. 407. — Richardson's "Dissertation on the Languages, &c. of Eastern Nations," Chap. I. §. 1.

ness of familiar usage renders so unfit for the sublimer kinds of Poetry. While the Romans ambitious only of dominion, whose delight was in war, and whose very profession was the sword, drew their metaphors from the Camp, and thus transfused into their language, as well as civil government, the image of their common Genius.

2. The History of ARCHITECTURE like that of the other Arts marks out the progression of Manners. Among the Dorians it carried with it the austerity of their national character, which displayed itself in their language and Music. The Ionians added to its original simplicity an elegance which has excited the universal admiration of posterity. The Corinthians a rich and luxurious people, not contented with former improvements extended the art to the very verge of vicious refinement. And thus, (so connected in their origin are the Arts, so similar in their progress and revolutions,) the same genius produced those three characters of style in Architecture, which one of the most judicious ' Critics of Greece remarked in its language. The Dorians exhibited an order of building like the style of their Pindar, — like Eschylus, like Thucydides. The Corinthians gave their Architecture that appearance of delicacy and effeminate refinement, which characterises the language of Isocrates. But the Ionians struck out that happy line of beauty, which partaking of the simplicity of the one without its harshness, and of the elegance of the other without its luxuriance, exhibited that perfection of style, which is adjudged to their great Poet and his best imitators.

Such an Art among such a people could not but produce the most exquisite models of beauty and magnificence. But those

' Dionysius Hal. *περὶ Σμῆτ.* Sect. 21, &c. See also Warton's Essay on Pope, p. 175.

models are no more. And it is impossible even in Idea, (which they can form most adequately, who are best acquainted with this Study,) to look towards those plains once covered with flourishing cities, the seat of Liberty and Science, the glory of the Universe; now strewed with the ruins of their past magnificence; without feeling the most sensible regret at the instability of human grandeur.

The remains however of antient Architecture have been examined and illustrated with a degree of diligence which reflects great honour on the active and liberal curiosity of the present Age. Indeed that study can want no recommendation which has thrown so much light ^d on History, Geography, and Chronology; and to the cultivation of which modern Architecture owes all its excellence.

3. As the gradation of this noble art points out the GENERAL progress of national manners and taste, the several nicer distinctions of character, and the PECULIARITIES of private life, are more strikingly portrayed in the remains of antient PAINTING, in their BAS-RELIEFS, their MARBLES and COINS.

The indefatigable spirit, with which Men of learned curiosity have conducted their researches after the remaining monuments of Antiquity, (in the pursuit of which the English, by the general consent of foreigners, have eminently distinguished themselves, and some of the most valuable of which it is the envied boast of this University to possess,) has brought to light Paintings, Statues, Coins, Marbles of private memorial as well as public institution, Temples, Villas, and even whole Cities, to the peculiar satisfaction of those lovers of Antiquity, who

^d Fontanini "de Antiquitatibus Hortæ." p. xix.

had long considered them as the irreparable prey of Time, and superstitious zeal, and the last savage triumphs of uncivilized barbarity.

From the fugitive nature of colours, and the fragility of their materials, few are the remains of ancient *Painting*, when compared with those of *Sculpture*. The works of Apelles, Polygnotus, and Zeuxis, have left behind them the echo only of that reputation which once resounded from every side of Greece: a fate which even some productions of modern genius have suffered from Time, accident, and the ignorance of their possessors^e. But fortunately this loss is in some measure compensated by the ample and minute descriptions of their most excellent performances preserved in the writings of the Greek Poets. Travellers, Geographers, and others^f.

These precious monuments of Antiquity comprehend the most certain testimonies of domestic life, in the representation of their marriage ceremonies, funerals, and sacrifices^g. From the same sources, especially from the remains of *Sculpture*, is derived the most authentic intelligence of religious and political institutions.

The strict connexion which the study of the CIVIL LAW has with classical learning^h, and the mutual assistance which they lend to each other, appears no where more evident than from a

^e Winkelman's "Reflections on the Painting and Sculpture of the Greeks." p. 2, and 76.

^f Several of the Anthologic Poets; Pausanias; Strabo; Philostratus, Lucian, &c.—among the Latins, Pliny.

^g Taylor's Elements, p. 278. Spanheim. Differtat. IX. p. 757. and Van Dale Differtationes.

^h Taylor, Pref. p. 7, 8.—

diligent study of *Coins* and *Marbles*; on which so many important decrees were inscribed, and thus transmitted to posterity. And it has been remarked by a very learned civilian, (one who perhaps owed the solid reputation, which his writings have acquired him, to uniting with his professional knowledge the most accurate and extensive classical erudition,) that the many great discoveries in antiquity, and the use of several curious monuments, which were unknown to former Ages, have afforded the present Times many happy opportunities of improvement on the wisest systems of preceding Lawyers.

HISTORY has particular obligations to these Antiquities; by which its deficiencies have been supplied, its obscurities illustrated, and its Chronology and Geography often accurately ascertained. Their great importance is sufficiently manifested in that single monument and sovereign record¹, by some esteemed the most precious remain of ALL Antiquity, on which Augustus describes the principal actions of his Life.

But the Study of these Antiquities is never more amusing than in its connexion with POETRY. A Painter is able to discover beauties in a picture invisible to another who is unacquainted with the principles of the Art, or unconversant with the works of the best masters. He sees a Goddess² in the Helena of Zeuxis, whose excellence is ill understood by ordinary eyes. In the works of Nature, the archetype of Art, he perceives exquisite forms and colours, and fine effects of lights and shades, which communicate to him the most lively and delicate

¹ Monumentum Ancyranum.—vide Chishull. p. 156, &c.—*Annos undeviginti natus exercitum privato consilio et privata impensa comparavi, &c.*

² Winkelman, p. 3.

sensations ; while others overlook the same objects, or behold them with indifference. The same advantage results to Poetry from a careful examination of the remains of antient Sculpture. The images of the poets receive new life and spirit from a comparison with the works of their kindred artists. Their conceptions seem to acquire beauties which before were unknown : a delicacy and grace, which would otherwise have escaped the acutest judgement, and most refined sensibility of Taste. After such a comparison we see the whole of a poetic Attitude, or description, with more enlightened eyes, and, as it were, like those of Diomed¹, purged of the film, too gross before to discern the fine texture of celestial forms. It is thus the reader of Virgil's very affecting description feels the powers of his imagination enlarged after studying the Laocoon at Rome. And thus in the flourishing days of Greece, the astonished spectator turned from the statue of Phidias to the awful and majestic Jupiter of Homer^m.

By studying the works of the best masters, the imagination becomes conversant with images of beauty and grandeur, the combination of which enables the ARTIST to approach nearer to the perfect ideal form, than the most exact imitation of ordinary individual beautyⁿ. From the invaluable remains of Antiquity Michael Angelo derived the excellence of his best performances. And Raphael studied their noble simplicity and sedate grandeur of expression with the most diligent attention : and, as he more

¹ Iliad. V. 127. et Parad. Lost. XI. 412.

^m Addison's Discourse on Ancient and Modern Learning, p. 9.

ⁿ Winkelman, p. 2. 19.

correctly imitated the Antique than his great contemporary, more successfully expressed its beauties.

Many of the finest representations on Coins were taken from some of the most celebrated Statues and Pictures of Antiquity. Among the moderns many an elegant figure composed by the Statuary and Painter in the spirit of the Antique has been copied from ancient Coins ; a species of imitation constantly practised by the most accurate observers of *COSTUME*, Raphael, Pouffin, and Le Brun^o : the success of whose practice will always recommend the study of these Antiquities to the Professors and Lovers of the Arts, as long as a taste shall remain for propriety of design and justness of manners ; for simple elegance, and the true, unexaggerated sublime.

II. As in the Study of Antiquities the most pleasing and valuable object is the developement of Manners and Customs, so the pleasure of such enquiry becomes doubly interesting, when employed in the investigation of the Ancient manners and venerable monuments of our own country.

I. Of the various sources from whence the History of Manners may be deduced, there seems to be none which contains such certain and positive information, as the study of *CIVIL INSTITUTIONS*^p. In the government and laws of a people are discoverable striking features which mark their true character

^o Winkelman, p. 3. 257.—Addison on Ancient Medals, p. 25.—Sir Joshua Reynolds's Discourses, p. 179, 180.

^p Taylor, p. 159.—Cicero de Oratore, Lib. I. c. 43, " Nam siue quem antiqua studia delectant, plurima est et in omni jure civili, et in Pontificum libris, et in XII tabulis, antiquitatis effigies."

and manners. We there behold the genius of a Nation exhibited in its native form, undisguised by partial representation, and unmutilated by imperfect miscellaneous tradition.

The general disposition of the Attic Law points out at once the character of that liberal, humane, and polished people: not less evidently than the dignity of mind and military genius of Rome appears in her political constitution and form of government. Nor are the manners of our own ancestors less discernible in the institutions which they have transmitted to posterity. In that celebrated Code¹, which is esteemed the most regular system extant of ancient laws, we contemplate with pleasure the simplicity and frugality of our British Ancestors. While in the Norman institutes we trace in bold outlines the martial spirit of the fendal Baron.

But the Ancient Laws of a people not only exhibit ONE view of their genius and characteristic manners: they likewise mark their PROGRESSION, and gradual refinement. And here the British Antiquary, besides the natural attachment and generous partiality to the Antiquities of his own country, has a great advantage in a regular series of Laws through the several periods of our History, over the Roman Codes and Institutes, and the more mutilated fragments of Grecian jurisprudence. To a liberal and inquisitive mind nothing can be more pleasing than to observe how the manners of a people wear off their original roughness and ferocity, and by the united influence of religion, learning, and Commerce, polish into humanity. Especially as

¹ The laws of Hoel Dda. See Taylor (*ubi supra*), and Barrington on the Statutes, Pref. p. 6.

it affords a grateful antidote to the common and melancholy declamation against the Times, to find that many enormities of tyranny, cruelty, injustice, and general depravity, are now unheard of, which anciently were frequent objects of penal censure¹.

2. The laws then are the most faithful records of the genius, the GENERAL character of a people. But there are many PECULIARITIES of private life, and many inferiour foibles of domestic character, which are objects rather of ridicule than of the gravity and severity of law. The magistrate therefore leaves such to the cognizance of wit, and the chastisement of satire. This inquiry will naturally conduct us to the ample, the curious, the valuable treasures of our old POETRY; where we shall find that to the ingenuity of our old Poets, we are indebted for some of the most animated Pictures of ancient manners: which (though often indelicate and overcharged,) will always recommend themselves to liberal curiosity, ever delighted with the delineation of new manners and the customs of less polished Ages. And as human nature is in some respects always the same, we are pleased in these representations of ancient manners to meet with portraits which may be confronted with the present times. It is a pleasure not unlike what we particularly feel in perusing the wise sayings of the son of Sirach, in which the nature and passions of the human mind appear to be so exactly studied, that we are often surprized at a seeming novelty of observation, which they carry with them in their remarkable application to living Manners.

¹ Barrington, Pref. p. 4. And Observat. p. 117, 118.

By another order of Poets and their kindred fablers, the old Romancers, we are carried higher into a set of Manners, where every thing is great and marvellous. We meet with nothing but the most exalted feats of generosity and prowess. We find the fierce spirit of the northern genius combined and tempered with the most enthusiastic zeal of gallantry and courtesy. While the imagination is often elevated to its highest pitch by the tremendous solemnities of Gothic superstition : by the most alarming scenes of magic and incantation : by images of terror, which could have originated only from the darker and more dismal regions of the North :

3. The severity, or perhaps fastidiousness of History, as it admits not those minuter actions, which, though apparently trifling, tend so much to mark the real character of an individual, so it rejects many collateral incidents in the History of a people, which not only spring from the manners of the Times, but have often upon accurate investigation been found to have had great secret influence on the most important events. The Study of Antiquities has here again supplied the defects of History, and made ample provision for the researches of inquisitive curiosity. For the diligence of the Antiquary has not only brought to light circumstances which were unknown, or neglected by the Historian, but has placed other PARTICULAR events in a more eminent point of view, and rendered them more conspicuous in their colouring and expression, than is consistent with the arrangement and design of GENERAL History.

* Hurd's " Letters on Chivalry and Romance." Letter VI.

4. And this the Antiquary has been enabled to do by an accurate study of MONUMENTAL Antiquities, the investigation of which contributes so much to correct the misrepresentations and supply the deficiencies of History, as well as to illustrate the most interesting object in the study of Antiquities, the state of ancient MANNERS, of which they preserve so many striking images.

The love and reverence of Antiquity is so congenial with the natural curiosity of the human mind, that we seldom view but with a kind of pleasing melancholy ANY venerable memorial of former Times. The mind is seized in the contemplation of them with a variety of sensations, which it finds difficult to discriminate; a mixture of pain and pleasure which it is unable to explain. But when we carry this temper of mind to the examination of the monuments of OUR OWN ancestors, their claim to our veneration becomes more powerful, and their address to our fancy more lively: while the reflections which they suggest and the interest which we involuntarily take in them complete the delightful illusion.

In surveying the proud monuments of feudal splendour and magnificence exhibited in the remains of ANTIENT CASTLES, the very genius of Chivalry seems to present himself amidst the venerable ruins, with a sternness and majesty of air and feature, which shew what he once has been, and a mixture of disdain for the degenerate posterity that robbed him of his honours. And such a scene the manly exercises of knighthood recur to the imagination in their full pomp and solemnity; while every patriot feeling beats at the remembrance of the generous virtues which

which were nursed in those schools of fortitude, honour, courtesy, and wit, the mansions of our ancient nobility¹.

We dwell with a romantic pleasure on these vestiges of former Hospitality and munificence, the pride and ornament of England: That munificence which was open to all, but particularly to the noble and courteous, and to the minstrel, the honoured recorder of their splendour and festivity: thus exciting the first efforts of wit and fancy, and therefore largely contributing to the introduction of every species of polite learning².

5. From these awful remains of *Faerie* magnificence, we pass, with sensations more sober and temperate, to those religious monuments, which recall to the memory not so courtly a munificence, but a charity perhaps more extensive and beneficial: which were also the nurseries of Science; of Science indeed without taste, as of religion without morality. The History of MONASTERIES and other religious Houses has afforded employment equal to the ardour of the most industrious Antiquary. Nor can we sufficiently admire the indefatigable diligence and extensive learning exerted in collecting the immense treasure of records contained in our Monastic Antiquities. Though the History of these Institutions exhibit too many instances of licentiousness, indolence, and ignorance; yet we ought with gratitude to remember, that even while the inhabitants of the Cloyster were themselves, for the most part, lost to all good taste, they prevented the surrounding barbarism of those dark Ages from entirely extinguishing the light of classical learning: and that to them was owing the pre-

¹ Hurd's Dialogue on the Age of Queen Elisabeth, p. 172. note ^u.

² Hurd (ubi supra,) p. 177, 178.

servation of the most valuable ancient authors, the various discoveries of which constitute so interesting a part in the history of Learning.

6. No branch however of this Study appears to afford more extensive field for disquisition than the History of CHURCHES. Besides the peculiar solemnity which the sacredness of place connected with its Antiquity inspires, the inquisitive mind of a liberal spectator will find ample amusement in the reflections suggested by the funeral monuments^w, and the histories which they describe, or recall to his remembrance. By the diligent cultivation of these genealogical Antiquities the memory of many persons has been revived, who would otherwise have been forgotten^x: and the amiable virtues of many a private character have obtained that merited applause, which their obscurity of birth or station had denied them.

7. For this purpose public and private repositories have been examined, and elaborate enquiries been made into ancient records and proofs, that could illustrate the life of an individual and the genealogy of his family.

Great and important are the advantages which have resulted to general History and Biography from these critical examinations of ANCIENT RECORDS^y. When historical enquiry became thus united with the accurate diligence of Antiquarian research, the historian was enabled to separate falsehood from truth and tradition from evidence. Many doubtful points have been illustrated and confirmed; many misrepresentations have been corrected, and the real motives of actions laid open, which had

^w See Addison's Reflections on the tombs of Westminster Abbey, Spectator, Vol. I.

^x Archæologia, Vol. I. Introduction, p. XXIII, XXIV.

^y Preface to Lowth's Life of Wykeham, p. 27.

been disguised by the jealousy of the times, or the partiality of historians. And at length Biography assumed that interesting form and dignity of character which has deservedly placed it amongst the favorite productions of every polished people.

Moreover at the same time that public transactions are more fully, accurately, and justly stated, and the memory of individuals vindicated, the patient labour of investigation is frequently relieved by picturesque images of ancient life; and the Antiquary forgets the painfulness of minute enquiry in the pleasure of observing the features of the times more strongly and characteristically marked in these partial and peculiar representations, than in the formal exhibitions of general story.

THE study of Antiquities thus useful and interesting is not more comprehensive, than it is connected in its several parts: by the general union and mutual comparison of which every particular branch derives additional lustre and utility.

An accurate knowledge of the primitive manners and customs of a people tends much to illustrate the earlier periods of their language: While the investigation and analysis of Language conduces to point out the genius of a people. But the first principles^z of a language can be thoroughly ascertained only from a diligent study of the most ancient marbles and coins. Thus also the ancient manners of a people are illustrated by their laws: and their laws reciprocally by their early monuments. Coins and Marbles frequently throw great light on Poetry: as Poetry will sometimes reflect a similar light on the obscurities of a Coin. Coins likewise as well as seals and medals, besides exhibiting specimens of their peculiar art, mark out the regular progress of Architec-

^z Taylor's Elements, p. 553, 557.

ture^a: the different stages of which are seen also in the various structure of sepulchral monuments.—But while they severally contribute to assist each other, all unite in the illustration and embellishment of History, Poetry, and Philosophy.

To this union of the several branches in the Study of Antiquities perhaps is owing the success with which it is conducted in the present Age. There have been those, who appear to have contented themselves with the laborious part of this Study. They adored the precious rust which obscured their coins, and neglected the valuable information, which it concealed. Like those who form their opinions of ancient Authors from the judgements of others. From whom they admire the vehemence and spirit of Demosthenes, the sweetness of Xenophon, the austerity of Thucydides, the sublime poetry of Plato: and thus descant with warmth on the characters of their style from Critics, many of whom understood not the language they were criticising. And here they stop short to contemplate those beauties at a distance. They admire the exquisite decorations that adorn the shrine, but have too much *reverence* for the divinity inclosed to withdraw the veil.

Those lovers of Antiquity therefore confined themselves to a necessary, but elementary part of the Study, to which the collection and arrangement of their *curiosities* was only an introduction. Thus fixing themselves to one part of the Antiquarian pursuits, by a consequence inseparable from too strict an attachment to *any single* art or Science^b, their views in learning became partial and narrow, and their sentiments often bigotted and liberal.

^a Addison on Medals, p. 23.

^b Harrises Philosophical Arrangements, p. 34, 35, and 462, 463.

To their labours however and industrious curiosity the present Age has great obligations, for facilitating the acquisition of those materials, which are now converted to their proper use. The study of Antiquities once far removed from all the arts of elegance, is now become an attendant on the Muses, an hand-maid to History, to Poetry, and Philosophy. From this united influence many are the advantages which have been derived to general knowledge. Particularly much of that obscurity, which overspreads the first periods in the history of every nation, has already been happily removed from our own by the diligence and sagacity of able Antiquaries. And what indeed may we not expect further from an Age in which every part of science is advancing to perfection : in which History has attained a degree of excellence unknown to any former period ; and Poetry and Philosophy have gained new honours : and lastly, in whose character that has so conspicuous a place, which is **ESSENTIAL** to the success of this study, an inquisitive curiosity and love of Truth.

THOMAS BURGESS, A. B.

July, 1780.

of Corpus Christi College.

ADDITIONAL OBSERVATIONS.

Pag. 4. Lin. 2.

CICERO seems to have been very sensible of this attachment. In his second Book *de Legibus*, C. 2. he says, *Movemur nescio quo pacto ipsis locis, in quibus eorum, quos diligimus aut admiramur, adsunt vestigia. Me quidem ipsæ illæ Athenæ nostræ non tam operibus magnificis, exquisitisque antiquorum artibus delectant, quam recordatione summorum virorum, ubi quisque habitare, ubi sedere, ubi disputare solitus sit : studioseque eorum etiam sepulchra contemplor.* This passage might be added to the learned Dr. NEWTON's note on the *Paradise Lost*, B. XI. ver. 320. a very fine passage, which the reader will not be displeased to see quoted at large.

This most afflicts me that departing hence,
As from his face I shall be hid, depriv'd
His blessed countenance. Here I could frequent
With worship place by place where he vouchsaf'd
Presence divine, and to my sons relate,
On this mount he appeared, under this tree
Stood visible, among these pines his voice
I heard, here with him at this fountain talk'd :
So many grateful *altars* I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in *memory*
Or *monument* to ages, and thereon
Offer sweet smelling gums and fruits and flowers.

Beside

Beside the beauty of the sentiment, there seems to be a propriety in this passage of Milton, which his Commentators have not remarked. From the desire, which mankind have had in all Ages of preserving the memory of important and interesting transactions, many expedients were employed to transmit knowledge to succeeding Ages, before the invention of writing. Groves and Altars, Tombs, Pillars, and heaps of Stones, were the representative symbols of past transactions, and memorials to instruct posterity. Without mentioning many other particular instances, which are enumerated by different writers, we find from various parts of the book of *Genesis*, that the Patriarchs raised altars, where God had appeared unto them. See *Genesis*, Chap. XI. v. 7. C. XXV. v. 25. &c. To this custom of the primitive and patriarchal Ages MILTON seems to have alluded. The learned painters POUSSIN and LE BRUN were studious of illustrating their subjects by such circumstances of Costume, collected from the scattered notices of Antiquity: which gave that propriety and character to their design, for which their works are famous.

P. 7. l. 3. TAYLOR in his *Elements* says, p. 502, "I add, what I do not remember to have seen insisted upon, that their Incorporation and Polity, the nature of their civil government, was of a military cast."

P. 7. l. 8.. The progress of Manners, and the general turn of mind, of particular Ages, cannot be better ascertained than by comparing the Arts in their different revolutions: and thus by deducing from that comparison the causes, which operated on their progress. The comparison just hinted at between the Doric *Architecture* and *Musical*, might be extended to the general progress of the two arts among the *Antients*. A similar comparison of *modern Architecture* and *Musical* has been made by Mr. AVISON in his elegant *Essay on Musical Expression*, Sect. II. "I have often thought that the state of *Musical*, at different times, might very appositely be compared to the series of alterations in the Art of building. We cannot indeed with the same certainty and precision determine what may have been the perfection of *Musical* in its original state among the *Antients*: yet the short Analogy, which follows, may serve to evince, that both these Arts have varied according to the taste of particular Ages.

"It is well known, that in old Greece and Rome *Architecture* was in its highest perfection, and that after their several empires were overthrown, these

these glorious monuments of their taste and genius were almost entirely destroyed. To these succeeded a strange mixture of the antique and barbarous Gusto, which has since been distinguished by the name of Gothic. In these latter Ages the Art has gradually returned to its former state: and the antient relish of the grand, the simple, and convenient, is revived.

“ And thus we may distinguish the three great æras of Music. Amongst the Antients the true simplicity of *Melody*, with perhaps some mixture of plain *unperplexed Harmony*, seems to have been that *magic spell*, which so powerfully enchanted every hearer.

“ At the revival of this Art in the time of Pope GREGORY, a new system, and new laws of harmony, were invented, and afterwards enlarged by GUIDO ARETINO. But they served only to lead the plodding geniuses of those times, (and since, their rigid followers) to incumber the art with a *confusion of parts*, which, like the numerous and trifling ornaments in the *Gothic Architecture*, was productive of no other pleasure than that of wondering at the patience and minuteness of the artist, and which, like that too, by men of taste hath long been exploded. —

“ The art has now gained much freedom and enlargement from those minute and severe laws, and is returning nearer to its antient simplicity.”

P. 10. l. 1. “ A quorum numismatum ac marmorum studio nunquam
 “ abherrui, quinimo huic, non minus ac aliis scientiis, multis ab hinc
 “ retro annis omni meo conatu incubui, quod summopere ad exactam et
 “ omnibus numeris absolutam Romanæ Jurisprudentiæ intelligentiam per-
 “ tinere cognoverim.” PASCHAL. CARYOPHILUS de Thermis Herculaneis.
 —But there can be no better testimony of the great Utility of Coins and Marbles in illustrating the Civil Law, than the excellent Use, which TAYLOR has made of them in every part of his Elements.

P. 13. The study of Ancient Laws is not without its recommendation, in other respects, to the learned Antiquary, the Scholar, and the Critic, on account of their usual accuracy and purity of Language. TAYLOR observes (p. 19.) that the Civilians hold the Language of the Digests or Pandects to be so pure, that the Roman Language might be fairly deduced from it, were all other Roman writers lost. In BARRINGTON's Observations on the Statutes, p. 398. mention is made of an extraordinary instance of the
 purity

purity of the Spanish Language used in their ancient Laws, which is affirmed by a Spanish Lawyer to be more intelligible than other Laws made six hundred Years afterwards. The same diligent and entertaining writer on the Statutes observes that the modern English comes infinitely nearer to the English of the Legislature in their acts, than the translation of the Bible, and thinks the supposition that the English of the Bible hath fixed the Language, to have been too implicitly admitted. And it has been remarked by others that many fine examples of Eloquence and purity of Language occur in the charges which are to be found in the state Trials.

P. 14. A knowledge of our oldest Poets, and the ancient manners and customs described by them, is necessary for the understanding of the Poets which succeeded, and formed on those models the peculiarities of their stile, taste, and composition. (See WARTON'S Observations on Spenser, Vol. II. p. 264.) Till this method of illustration was pursued by their last and best Critics, many remote allusions and obsolete customs in SPENSER and SHAKESPEARE were either neglected, or perversely explained by observations drawn from classical resources, which were often as ill placed as they were learned and ingenious.

P. 16. Perhaps it is unnecessary to mention, that the observation on Ancient Castles is meant only to describe the *immediate* effect, which such scenes have on the mind, before it is cool enough to reflect that the spirit of those times, (though pleasing to the imagination as exhibiting a *new* picture,) was despotic and oppressive; and that by their comparison with the present, they serve only to make us feel more sensibly the happiness which we enjoy under a juster and more equal government. For the true character of those times, see HURD'S Dialogues on the Age of Queen Elizabeth; and BLACKSTONE'S Commentaries, B. IV. C. 33.

P. 18. In examining the funereal monuments of the moderns, however valuable in the illustration of *Genealogical Antiquities*, the Antiquary in vain expects to meet with that entertainment, which he receives from the Sepulchral Inscriptions of the Ancients. Perhaps there is no species of composition, in which the moderns so generally fall short of the Ancients, as in this. The inscriptions of the latter are characterised by a tenderness and delicacy of sentiment, expressed with the greatest simpli-

city and elegance of Language. Of the former there are few which are not remarkable on one hand for an affected antithesis in the expression ; and on the other, for an extravagance of panegyric : or distinguished by a pompous display of titles superadded often to much superfluous decoration, and cumbersome magnificence. Among the few instances in which the ancient Inscription has been happily imitated, may be mentioned an Inscription written by Dr. JORTIN, which was published in his *Miscellaneous Observations*, Vol. I. and afterwards in his *Lusus Poetici*.

Quæ te sub tenera rapuerunt, Pæta, juventa,
 O, utinam me crudelia fata vocent :
 Ut linquam terras invisaque lumina Solis ;
 Utque tuus rursus corpore sim posito.
 Tu cave Lethæo continguas ora liquore ;
 Et cito venturi sis memor, oro, viri.
 Te sequar ; obscurum per iter dux ibit eunti
 Fidus Amor, tenebras lampade discutiens.

The idea of the four last lines seems to have been borrowed from an Epigram in the Greek Anthologia :

Τὺτο σοὶ ἡμετέρας μνημῆϊον, εἶδλε Σαβίνε,
 Ἡ λῆθος ἢ μικρὴ τῆς μεγάλης φίλης.
 Αἰεὶ ζήτησω σέ· συ δ', εἰ θεμῖς, ἐν φθιμένοισι
 Τῷ Ἀθῆναι ἐπ' ἐμοὶ μὴ τι πῖναι ὕδατος.

except the conclusion of the Latin, which perhaps might serve as an example of Anthologic elegance. Yet perhaps the very elegant and picturesque image of Love, in its present situation, somewhat weakens the impression first made by the tenderness and beauty of the sentiment contained in the affecting wish,

Tu cave Lethæo continguas ora liquore —

with which the Inscription seemingly [ought to have concluded, as in the Greek.

Te sequar; obscurum per iter dux ibit eunti
 Fidus Amor, tenebras lampade discutens.
 Tu cave Lethæo continguas ora liquore,
 Et cito venturi sis memor, oro, viri.

“ But I will soon follow thee; and Love shall conduct me through the
 “ gloomy passage, dispersing the darkness with his torch. In the mean
 “ while beware thou, touch not the waters of Lethe, and thus preserve
 “ the remembrance of thy husband, who will soon be with thee.” By
 which arrangement the beautiful image is preserved without doing any
 injury to the sentiment, which seems thus to proceed more naturally.

P. 19. There is another use which ancient records and manuscripts
 often have in common with Coins and Tomb Architecture. They re-
 present in their marginal illuminations the fashion of ancient armour and
 building, and other curious particulars characteristic of different Ages.
 They often preserve portraits of remarkable persons: and specimens of
 ancient apparel; and shew, what, with the increase of national wealth,
 was the progress of refinement in Dress. See ADDISON on Ancient Me-
 dals: WARTON's Observations on Spenser, Vol. II. p. 243. and ARCHÆO-
 LOGIA, Vol. II.

P. 19, and 6. The investigation of the original force of words leads us
 to the knowledge of primitive opinions and customs to which the latent
 signification alludes; and affords the most certain evidence of the progress
 of Ideas. *ὅς αὖ τα ὀνόματα εἰδῇ*, (says PLATO in the Cratylus, speaking
 of Etymology,) *εἰσέτα ἔτι τα ῥηγμάτα*. The truth of this observation has
 been, partly, illustrated by Dr. PETTINGALL, in his Dissertation on *the*
Gule of August, ARCHÆOLOGIA, Vol. II. p. 63, 64.

The influence of Language on Opinions has been professedly treated of
 by M. MICHAELIS in his Dissertation on the influence of Opinions on
 Language, and Language on Opinions, Sect. II. p. 10, &c. of Bingley's
 Translation 1769.

Perhaps to this influence of Language on Opinions may in *some* mea-
 sure be imputed, that opinion so universally established of the great vene-
 ration said to be paid by the *Druids* to the *Oak*. The Greeks and Romans
 not sufficiently acquainted with the manners or the language of the
 Druids,

Druids, derived the name of those venerable *sages* from $\Delta\epsilon\upsilon\varsigma$, an *oak*. But this notion has been rejected by our best Etymologists. A late writer on *Galic Antiquities* seems to have offered a probable conjecture, that the Druids were so called from DRUIDH, *wise men*. Of this word we have seemingly traces in *trow*, *true*, *trotb*, *truth*, which, according to the ancient orthography would be *drudb*; as *Fadber* for *Father*.

May I venture to propose a conjecture suggested by the above remark, that many * of our abstract *substantives in tb* were originally participles.

* I have said *many*, because there are many others, which by no means belong to the same mode of formation. And it does not seem necessary to suppose, that all words of the same termination should have been formed in the same manner: considering how easily different forms may have been assimilated by inadvertence or vicious imitation. Perhaps the same may be said of the French substantives in *age*, such as *courage*, &c. and the adverbs in *ment*, such as *prudemment*. The former of which the President DE BROSSES supposes to be derived from *cor agere*, &c. and the latter from *prudenti mente*: but which M. COURT DE GEBELIN thinks owes its termination to the old French word *mant*, that is *boucoup*, the same with the Italian and Provençal *manto*. If I might be allowed to differ without presumption from these learned Men on their own language, I should rather think that the termination *age* came from the Latin *atio*, as did the Italian *agio*. Thus for *ratio* the Italians say *ragion*. And thus for *pilatio*, which exists at present only in the compounds *compilatio*, *expilatio*, &c. was said *pillage*. And thus it is probable once existed *viatio*, from whence *viaggio* and *voiage*; *foliatio*, from whence *foliage*, &c. It is well known that great part of the Italian and French languages came from the Latin in its most corrupted state: and thence many words acquired forms and terminations which were unknown to the earlier ages of genuine Latinity. For this reason I should refer the termination *ment* both in the substantive and adverb, such as *movement* and *largement*, to the Latin *-mentum*. The terminations *tio*, *tas*, *tudo*, *men*, *mentum*, were used to express any action in the abstract. Thus *motio*, *momen*, *momentum*, are synonymous; *molitio*, *molimen*, *molimentum*; *largitio*, *largitas*, *largitudo*, *largimen*; which last signifies a *gift*, as *donatio* for *donum*, &c. Now as the Latin writers used the ablative case for the adverb, such as *assu*, that is, *cum astu*, for *astute*; *commodo*, i. e. *cum commodo*, for *commoditer*, &c. the modern adverbs, such as *LARGEMENT*, i. e. *largiter*, seem to have been used for *cum largitate*, *largimento*; *FIERMENT* for *avec fierté*, *cum feritate*, *ferimento*; *FORTEMENT*, *cum fortitudine*, &c. When established terminations had taken place, other words might have adopted the same termination without any intermediate process of formation. Thus from *cour* might come *COURAGE*; and from *prudent*, *PRUDEMMENT*, &c.—Many of the old Greek and Latin Grammarians, not attending to the progress and variety of formation, have also assigned a compound origin to words thus lengthened in their termination. See the *Appendix* to the new edition of DAWSEES *Miscellanea Critica*, p. 449, and 522.

Thus from *trow*, (to *know*,) *troed*, *tro'd*, *known*, *trodh*, *troth*, a *thing known*, or *truth*:—*Healed*, *heald*, *healdh*, *bealib*:—*Beared*, *beardh*, *beartib*, (pronounced as *beartib*, and *earnest*, and accommodated to that pronunciation in) *birth*: &c. But the aspirate did not always terminate the word: thus, *gived*, *giv'd*, *gift*:—*heaved*, *heav'd*, *beaft*: (like *bereav'd*, *bereft*,) an almost obsolete word for *weight*:—*drived*, *driv'd*, *drift*:—*theaved*, *theav'd*, *theft*:—*weighed*, *weigh'd*, *weight*: &c.—Many adjectives seem to be formed in the same manner; such as *flee*, *flee'd*, *fleet*, &c.

The assimilation of words proceeding from different origins may be, I think, further illustrated by the Latin words *IN* and *IUS*, the former in composition both *increasing* and *diminishing* the signification of words; and the latter signifying *right* and *broth*. *IN*, when it increases the signification of words, is manifestly the common præposition *in*, which, from the notion *in loco*, is easily transferred to express *quod finem et summum attingit*. When it diminishes I conceive it to be of the same origin as the old word *sin*, which afterwards was written *sine*: and that this is the same as *aviv*, in which the final syllable seems to be adventitious like the *e* in *sine*. *Aviv* appears to be nothing more than the negative *av* in compounds, such as *avadviv*, &c, in which the *v* is added to prevent the concurrence of two vowels. See the Index to *DAWES*, V. A. From which it will appear, that the idea of *negation* is expressed by that of *absence, seclusion, privation*; and be obvious why *a, u, av, aviv*, are of the same origin. According to this doctrine, I have endeavoured to shew in the Appendix beforementioned, p. 506. that *nego* and *neco* are of the same origin, and properly signify *aufervo*. In confirmation of which, I will beg leave to add, that *avvivovuv*, *nego*, is plainly of the same origin as *avvivuvuv*, namely, from *avviv*, ab *avviv*, unde *avviv*, *avviv*, &c.—And that as the idea of *dying* was expressed by that of *going away*, (*abiit, avvivov*, &c.) so the notion of *killing* was by that of *taking away*, thus *avvivov*, *perimo*, *interimo*, &c. From the above I conclude, that *in*, when it *increases* the signification of words, is the same as the præposition *in*; but when it *decreases*, and *takes away*, that it is from the Greek negative *av*, with the same variety as *canistrum* and *avvivov*; *buccina* and *avvivov*; *sscinus* and *avvivov*, &c. I have dwelt longer on the origin and power of the negative *in*, in deference to the great authority of Mr. *HARRIS* who explains it in a different manner, *Hermes*, B. II. C. 3. p. 271, 272.

Perhaps few words are of more disputed origin than *jus*. The etymologies most commonly received are *jus right*, a *jubendo*; *jus broth*, a *juvando*. Some think *jus right*, to be only metaphorically used from the latter *jus*, considered as a *portion*, a *share*. M. Court de GEBELIN was of this opinion in his *Origines Françaises*, which he afterwards changed in his *Origines Latines*, P. II. p. 903. “ Dans nos Origines Françaises nous avons dérivé ce mot *Jus*, droit, de *Jus*, potage; la Justice consistant à rendre à chacun

Many *Latin substantives* and *adjectives* are apparently derived in the same manner. Thus *raptus* for *rapina*;) as according to the conjecture before proposed, *theft* and *stealth*;) *actus* for *actio*: *motus* for *motio*, &c.—In the same manner, though not so obviously, the *adjectives in idus*, seem to have been participles, according to the more antient spelling: for in all

“ *sa portion, &c.* Cette Etymologie n’a pas plû : en voici donc une autre qu’on goûtera
 “ peut-être davantage. Le *droit*, l’autorité sont relatifs a l’*elevation*, mais c’est que signifie
 “ *jus.*”—That there should be a necessary relation between *elevation* and *right*, seems to be an opinion worthy of a subject of the GRAND MONARQUE; but quite inconsistent with the primitive equality of mankind: and which perhaps will not be so implicitly admitted on this side of the water, under a juster subordination of political society. He supposes *Jus broth* to be from the Celtic *U water*: but does not mention his authority for saying that *Jus right*, originally signified *elevation*. I will venture to propose a different conjecture. I suppose it to be of the same origin as *dei*, *oportet*, *pertinet*; (concerning which see the Appendix to *Darwes*, p. 516.) and *ΔΕΟΝ*, *decens*, *æquum*. The use of *N* and *Ξ* among the more antient Greeks was very promiscuous. They said *ψαυδος* and *ψαυδον*; *οινος* and *οινον*, from whence *vinum*; they said also *χρεων*, *χρεως*, *χρεος*, *debitum*; and thus, it is probable, *δων*, *δως*, *ΔΕΟΣ*. In later times for *Δ* was used *ζ*, and, among the Latins, *J*, in many words. Thus for *δως*, from whence *γως*, they said *εδως* and *ζως*; for *εδωγνυμι*, i. e. *ζωγνυμι*, they said *jungo*, &c. and thus for *δως jus*, *quod æquum est*, *debitum*, *right*.—Having thus ascertained, as I believe, one, there will be little difficulty with the other. *Jus, broth*, I derive from *ζωω*, *ferveo*: that is, as it was antiently written, or spoken, *ζωω*, *ζωωω*, from whence *ζωμν* *fermentum*, with the same variety as *ζωγος* and *ζωγος*. *Jus* therefore seems to have been denominated from an essential and characteristic circumstance, which CICERO expresses in *Jus fervens*; and HORACE in *tepidum jus*. Perhaps *ζωος* *beer*, may be referred to the same origin, as denoting *fermentation*, *effervescence*.

The preceding etymologies may be confirmed by the analogy of another, which, if I am not mistaken, has been as little understood, viz. JUPITER, which I derive from *Διος πατηρ*, *Deus pater*, or *Ζεως πατηρ*, *Jupiter*, as *δως* and *ζως* *Jus*. For the same reason I apprehend Jupiter was called DIESPITER, not because he was *diæi pater*, but because he was *deus*, or *dios pater*. Antiently *dios* signified not only a *God*, but also *day*, from whence *dieu*, and *sub dio*. And thus *dies*, *day*, signified also *God*: for in comparing the etymologies (not those indeed which are commonly received) of *Deus*, *ιος*, *divus*, *dives*, *dios*, *dies*, *dis*, it appears that the names of *dios* and *dies* were originally synonymous; and that the name of *God* was denominated from *Day* or the *Sun*. But to shew from the evidence of the words before stated, by what idea the name of *Day* was expressed, in the primitive language of Greece, and why prior to that of *God*, is a discussion which would extend the present note too far; and is the less necessary, as it has a place in the

languages the thick found of *D* seems to have been prior to *T**. And thus *rapio*, *rapidus*, for *rapitus*, *raptus*: *floreo*, *floridus*, for *floritus*: *horreo*, *horridus*: *humeo*, *humidus*: *madeo*, *madidus*: *candeo*, *candidus*: *paveo*, *pavidus*: *uveo*, *uvidus*: &c.

There is an objection, which may be made to the last conjecture, namely, that *floritus*, *horritus*, &c. are *passive* forms, but that verbs *neuter* (and of the above *rapio* is the only one which is not *neuter*,) have no *passive* voice. In answer to this I would suggest, that in examining the *origin* of the Latin language, it seems necessary to look beyond the rules of Grammarians, and consider it, as it existed before it was a polished language; at which time it is probable, that the several forms of *neuter*, *active*, *passive*, and *deponent*, were more promiscuously used, than after the language had been settled by the custom and authority of good writers, and the observation of Grammarians. Instances of that promiscuous use remain in *soleo*, *solitus*; *cresco*, *cretus*; *caveo*, *cautus*; *venio*, *ventum est*; *eo*, *itum*; *statur*, *itur*, *vivitur*, &c. Instances of the *passive* form used *actively* are *punitus es*, for *punivisti*; *suppeditatus es*, for *suppeditasti*; *nutritor*, for *nutrito*; *nutricatur*, for *nutricat*; and many others, which may be seen in PRISCIAN,

Inquiry below mentioned. I will finish this note with some passages in which *Jupiter* is mentioned as *Diespiter*. PLAUTUS, *Captiv.* II. 4. 1. *Diespiter te, dique perdant.* *Poen.* III. 4. 29. *Diespiter vos perduit.* *Ibid.* IV. 7. 47. *Diespiter me sic amabit.* These passages are quoted by the Commentators of HORACE, (who also explain *diespiter* by *diei pater*,) *Od.* L. I. 34. 5.

Namque Diespiter
Igni corusco nubila dividens
Plerumque, per purum tonantes
Egit equos volucremque currum.

See also *Od.* L. III. 2. 29.

Sæpe Diespiter
Neglectus incesto addidit integrum.

In the above passages *Jupiter* is introduced as the object of fear and adoration; the rewarder of the good; and avenger of the impious. The proposed explanation of *Diespiter* will restore an appellation more consistent with those offices, by which he will be considered not as the *father of Day*, but in a higher and more awful character, *the father of Gods and men*. It will confirm the above explanation, if we observe that *Pluto* was also called *Diespiter*: not surely as the *father of Day*, but as the *Dius pater*, or *Jupiter, infernus*.

* ΟΙΩΝΕΙΣ ΟΤΙ ΟΙ ΠΑΛΑΙΟΙ ΟΙ ΗΜΕΤΕΡΟΙ ΤΩ ΙΩΤΩ ΚΑΙ ΤΩ ΔΕΛΤΑ ΕΝ ΜΟΛΩ ΕΧΕΝΤΟ. Plato in *Cratylo*.

and

and the later Grammarians. Concerning *active* verbs used *passively* in the Greek language, and *neuters* used *actively*, see the Appendix to DAWES, p. 493, 494 *.

As there are still remaining in the same sense *punio* and *punior*; *amplecto* and *amplector*; *comito* and *comitor*; *pasco* and *pascor*; &c. so it is probable, that once existed *soleo* and *soleor*; *cresco* and *crescor*; *floreo* and *floreor*; *horreo* and *horreor*; &c. Many of the Latin deponents come from Greek verbs in the active form, such as *medeor*, that is, *curo*, *sano*, from *μεδω*, *curo*. Thus *FOR*, *fari*, from *ΦΩ*, unde *φαω*, *φημι*. From the same *φαω*, there seems to be no doubt, that once existed *ΦΑΤΕΩ*, (as *βατω*, from *βαω*,) from whence *FATEOR*. From *ΑΔΥΛΩ*, unde *ἀδύλω*, came *ADULOR*: from *ΠΑΘΩ*, came *PATIOR*, &c. It has been observed, that instances of the *participle past*, used thus promiscuously, are more frequent than the tenses of the *verb*. Which happened probably from this cause: as the Latin had no *active* participle past, the use of what was afterwards called the passive form was retained longer than the tenses of the verb, which were not under that necessity. Perhaps it may be further said in justification of this use of the neuter and passive forms, such as *soleo*, *soleor*, *solitus*; *cresco*, *crescor*, *cretus*; *floreo*, *floreor*, *floritus*, or *floridus*; &c. that the neuter signification, partaking so much of the passive, might have favoured the promiscuous use.

There is a remark of Mr. BRYANT in his "*Further Illustration of the Analysis*," p. 9. which, if not obviated, may seem to interfere with part of the preceding Etymologies. "But who can think there is any validity in this mode of derivation, (namely *καυμα* from *καω*, or *κακαυμαι*?) Can any one in their senses suppose, that a word signifying *heat* can be derived from *I have been made hot*? and that the *cause* was deduced from the *effect*?"

* In the *Appendix*, and particularly in the *Addenda*, to DAWES, some pains have been taken to open and illustrate the *Grammatical* and *Etymological* principles, on which the *Inquiry* below mentioned is founded. To prevent a repetition of observations already proposed, repeated reference has been made to the new edition of DAWES; which therefore the candid and learned reader will readily excuse.

But

But with the permission of this learned writer (and I hope without offence to so respectable a name,) experience as well as the Authority of Mr. HARRIS † teaches us, that though the natural progress of things be from cause to effect, yet the course of human knowledge, (namely of knowledge derived through the *senses*,) must be from effect to cause. And thus the first Men must necessarily have formed their Ideas of the Causes of things from their effects, which, through the senses, were the testimonies of those causes. They must *feel* themselves hot, (to apply the observation to the present instance,) before they can form the *abstract* idea of heat. So that though in reality the effect be preceded by the cause, the word by which they denoted the cause must have been derived from the effect.

To mention an instance or two. *Desire* is the *cause* which impels us to seek any object. The *seeking* is the *effect* of that impulse. Yet the cause is expressed by the word which denotes that effect. Thus, it has been shewn elsewhere, that *peto* and *ποθιω*; *volo* and *βελω*; *ελθω* and *ελθωμαι*; are of the same origin. Again, *TREMO* and *τρεμω*, signify to *fear*, from the effect of fear, viz. from *running away*. That *tremo* and *τρεμω* originally signified to *run*, or *run away*, seems manifest from two words still existing in the Greek language, signifying *I ran*, and *the act of running*, i. e. *ιδραμων*, and *δρομος* (commonly derived from *τειχω*,) which have the same affinity to *δρεμω* or *τρεμω*, as *ετραπον*, *τροπος*, to *τριπω*; *λογος* to *λεγω*; *τειχω*, *τευχος*, &c. From *δριω*, *τριω*, come *δρεμω*, *τρεμω*, *τειχω*. Many other instances might be brought to confirm this inverse process of human ideas, and to shew, that such is the regular formation and analogy of language.

It seems inaccurate, though consonant with vulgar use to say, that *heat* is the *cause* of being hot. The cause is rather the body from whence the influence proceeds: and heat is the abstract Idea which is formed from the sensation that we feel. In treating of the originals of a language, such distinctions seem necessary to be attended to. Though at this time of day it is difficult for us, who have a language ready formed, which we receive from our nurses, and retain by acquired habit, to trace the origin and

† Harris's *Hermes*, p. 9.

progress of Ideas, and the relation which words have to the Ideas, that they express *. But the first Men, who formed their Ideas and words from

* Greater difficulty has often been supposed in the formation of language than seems to have really existed, by not attending to this difference, and therefore by reasoning according to present notions : and thus imputing metaphysical subtlety to the *communication* of Ideas, which, by a different reasoning, may be shewn to have been effected by the simplest energies of the mind. In conducting the theory of language, many mistakes appear to have been committed by accommodating language to Philosophy, instead of applying philosophy to language ; or by reasoning from language in its most polished state ; and thus determining on the *origin* of words according to their *latest* orthography, and most prevailing significations. In the course of such Inquiries the reasoning is often manifestly derived from modes of polished life, and maxims of refined philosophy. I will endeavour to illustrate part of this observation, by explaining what I conceive to have been the original signification of *Nubo*. It has been an opinion long received and almost as universally admitted, that *nuptiæ dictæ, quia flammeo caput nubentis obvolvatur, quod antiqui obnubere vocarunt*. But this is a custom evidently posterior to civil society, when ceremonies were instituted to give sanction and permanency to a rite, on which so much depended the good order and happiness of civil life. The union, which was the origin of society, must have been antecedent to the rites ordained to make it legal. We must therefore search higher for the primitive signification of *Nubo*. Dr. TAYLOR on the Civil Law, p. 278, mentions an Hebrew radix, consisting of the same elements, which signifies *procreation, birth, &c.* which he thinks bids fairer for the Etymon, than any other that can be assigned. But, with deference to so excellent a writer, I think that even this does not satisfy. To effect this union, there must have been something prior to the *liberos procreare*. For though the stipulation of the *political* contract was *liberorum quærendorum causa* ; yet it is expressly mentioned in a law which TAYLOR quotes before, and afterwards enlarges upon, that *nuptias non concubitus, sed consensus facit* : a law founded on the very essence, and natural principles of marriage. And this signification, if we can discover it in *Nubo*, will perhaps have the fairest claim to our preference : which I think we may be able to do, by shewing that *nubo* originally signified to *assent*, and is really the same as *NUO*. It is well known that the *Æolic*, the parent, or perhaps rather, the sister dialect of the Latin, made use of the Digamma F, which was pronounced like our W, between two vowels : and thus *nuo*, *NUFO*, i. e. *nuvo* ; as *pluo*, *PLUFO*, *plui*, *PLUVI*, in the old Latin writers. But the Digamma, from the affinity of its sound, often became B, as there has been occasion to observe, more than once, in the Appendix to DAWES : thus *nuvo*, *nubo*, as *vado*, *βωδω*. Though *nuo* does not exist by itself at present in the Latin language, it remains in its compounds *ANNUO*, *RENUO*, &c.

It has been given as a reason for *nubo*'s being not spoken of the *man*, viz. because it was the virgin only who *veiled* her head. But if there is any probability in what has been before proposed, this reason will fall to the ground. We may account for it otherwise,

external objects *, expressed the words according to the Ideas, which the object suggested : by a relation, which was obviously noted, and easily retained. By means of this relation, from those primary general Ideas, were as easily formed new Ideas, and at length all the varieties of metaphorical Expression.

This must have been the case, unless we suppose, that Man received a language ready formed from his Creator ; which it seems unnecessary to suppose for two reasons : First, because He who created Man, and gave him the faculties of thinking and speaking, *might* have left to Man's free will the application of those faculties. — He surrounded him with objects, which to a thinking being must have called forth those faculties into energy, and suggested Ideas, to which he would naturally accommodate the words, by which he meant to denote them. He might thus, according to his own ideas, derived from objects with which he was daily conversant, have, from the beginning, conversed with God, and given to each animal its particular name. — And secondly, because such a supposition is *actually* inconsistent with the evidence of the origin of our Ideas, which exists in Language. For as the origin of our Ideas is to be traced in the words through which the Ideas are conveyed, so the origin of Language is referable to the same source from whence our Ideas are derived, namely, *natural* and *external* objects.

wife, and consistently with the signification attributed to *nubo*. Viri est *petere* ; virginis est *assentiri*, *annuere*, *NUBERE*. This privilege allowed to the delicacy of the sex, is expressed by MILTON, (Parad. Lost, L. VIII. v. 502.)

Her virtue and the conscience of her worth,
That would be woo'd, and not unsought be won.

If we add, that *connubium* implies the ratification of the union in the *consent* of both, it will confirm the observation, that *nubo* properly and originally signifies *annuo*, *assentior* ; and therefore that *connubium* is *consensus*.

* See Harris's Hermes, p. 269. Thus also the very learned Author on *the Origin and Progress of Language* ; " The first class of ideas is produced from materials furnished by " the sense ; the second arises from the operations of the mind upon these materials : for " I do not deny, that in this our present state of existence, all our ideas and all our " knowledge are ultimately to be derived from sense and matter." Vol. I.

But

But to take rather a nearer view of this subject. Man had a language from the beginning: for he conversed with God, and gave to every animal its particular name. But how came Man by language? He must either have had it by *Inspiration*, ready formed from his Creator; or have *derived* it, by the exertion of those faculties of the mind, which were implanted in him, as a rational creature, from *natural* and *external* objects, with which he was surrounded. Scripture is silent on the means by which it was acquired. We are not therefore warranted to affirm, that it was received by *Inspiration*; and there is no internal evidence in language to lead us to such a supposition. On this side then of the question, we have nothing but uncertainty. But on a subject, the causes of which are so remote, nothing is more convenient than to refer them to *Inspiration*, and to recur to that easy and comprehensive argument,

—— Διος δε πλεοντο βελον

that is, Man enjoyed the great privilege of speech, which distinguished him at first, and still continues to distinguish him, as a *rational* creature, so eminently from the brute creation, without exerting those *reasoning* faculties, by which he was in *other* respects enabled to raise himself so much above their level. Inspiration then seems to have been an argument adopted and made necessary by the difficulty of accounting for it otherwise. And the name of Inspiration carries with it an awfulness, which forbids the unhallowed approach of inquisitive discussion.

But as was before observed, we are not warranted from Scripture to affirm, that Man received his language from Inspiration. We are therefore free to search for another origin. Now if we suppose that it was derived from *natural* and *external* objects, there are in language numberless internal proofs to justify such a supposition; and we shall further have the pleasure of observing, that in *this* case also Man's *reason* was not given him in vain.

The same all-wise and beneficent Creator, who gave the mind to will, and the *hand* to execute: gave also the mind to form and compare ideas, and the *organs* of speech to utter them. As the first Man came not into the world with the debility and imperfections of infancy, it is probable that the *instruments* of will, *mechanical* and *organic*, were moved by a like instantaneous,

stantaneous, and as it were, involuntary impulse. His language, it is likewise probable, was simple, monotonous, and, in great measure, monosyllabic*: without composition and inflection, and other varieties of polished speech. Those innovations of language, which at the same time serve the purposes of convenience and ornament, by distinction in variety as well as volubility in sound, were, it should seem, introduced by succeeding generations, and became expedient by the multiplied pursuits and necessities of Man. The love of *imitation*, and *custom*, in length of time, introduced a number of similar forms, and an uniformity even in the irregularities of speech; and thus established without science and without art, the principles of what, in later Ages, was to become a very refined art, which Philosophers and Grammarians were afterwards to develope and arrange, and to call the Art and ANALOGY of Language.

From this period we behold language under its established forms, and arranged according to the different parts of speech. But here another question immediately occurs, Which were prior *nouns* or *verbs*? It is obvious to suppose, that the things which were nearest, and were most necessary to Man, were first denominated. And it may therefore seem, that the names of *things* were prior to *verbs*. But we cannot yet rest here. There is another question, which as necessarily occurs, *Why* were these things thus denominated? It seems natural to suppose, that they were denominated from their actions, uses, appearances, &c. And thus, of animals, which it is probable were named as early as any of the objects, with which he was familiar, some might have been from their rapacity; some from their swiftness, &c. But in expressing the *actions* of things, the use of the *verb*, which is the symbol of action, is necessarily implied. So that the verbs, which were used to express every kind of action, must have been prior to the names of things, which were denominated from their actions. Not that all verbs were prior to all nouns, or that a particular class of verbs was prior to a particular class of nouns, but that every individual noun, which expressed the name of a thing from its action, was

* Certum est linguas omnes, quæ monosyllabis constant, cæteris esse antiquiores. SALMASIUS *de re Hellenistica*, p. 390. He confirms his observation by many instances existing in the more antient Greek. — In the Analysis below mentioned, the elements of the Greek Language are shewn to have been monosyllables.

derived from a verb expressive of that action, which was ultimately referable to one general Idea, which is the essence of every action.

I venture to speak with less hesitation on this subject, as I have had reason to persuade myself of the probability, (I think, the truth) of what has been observed in the course of *an Inquiry into the Origin and formation of the Greek Language*, in which this subject will be spoken to more fully and professedly; and the principal purpose of which is “*an endeavour to trace the origin, progress, and connexion of Ideas, as expressed by the primitive Language of Greece: to shew, through the evidence afforded by Language, that all Ideas, communicated by words *, not denoting particular sounds, or personal relation, were originally made known through the means of one general Idea, which is the essence of every action; and which by the multiplex variety of its combinations is suited to the expressing of every action: that all verbs, not imitative of sounds, are resolvable to that general Idea: that the names of Things are derived from verbs, and therefore return to the same universal origin: whence that general Idea was formed, and how transferred to different and even opposite actions: and how far the elements which will be there laid down as the principles of the Greek Language may be supposed to have been the elements of universal Language.*”

In the course of the Inquiry, the Greek language will be considered as unconnected with every other, except its sister dialect the Latin, and as if

* In considering the origin of language in general, as it should seem, though *the Greek language* is here particularly meant, there is a distinction of some importance, which seems necessary to be made, namely, the difference between the *formation* of Ideas in the *mind*, and the *communication* of them by *words*. Ideas may be formed distinctly and independently of each other, and yet require the assistance of comparison and metaphor to make them known. Language, in its most polished state, affords innumerable proofs in words of the same orthography, and of the same origin, which yet have many different, but collateral significations. What is *even now* obvious and incontestable in the expression of *many* ideas, he supposes, and will endeavour to shew *originally* prevailed in the expressing of *every* Idea, which is not particularly excepted, by reference to the general idea. By attending to this difference between *Ideas*, and *Words*, the representatives of Ideas, it will appear, that it is not supposed, as it might otherwise seem, that the first Man existed at any time with *only one* Idea, but that he found it necessary to express his various Ideas in words by reference to one the most general, the most constant, the most evident and striking.

it were *indigenous*. However strange such an opinion may appear, the moderate reader, who may not have particularly turned his thoughts to this subject, will be induced to suspend his censure of an opinion, which may be inconsistent with the judgement which he has usually held, when he reflects, not that it was the opinion of the Greeks themselves, for they are partial judges; or of a learned writer of the last century, for his authority may be exceptionable; but that it was also the opinion of TIBERIUS HEMSTERHUSIUS, who, as he had perhaps studied the language longer than any other man, not a Greek, is acknowledged to have been better acquainted with its principles and genius than any man that ever lived*: *Græca lingua TIBERIO HEMSTERHUSIO, qui illam per annos pene LXX excoluit, probabiliter videbatur ex suo velut sola enata.* (vide KOPPIERS. *Observata Philologica*.) When the immediate purpose of the Inquiry, which is to trace the origin, progress, and connection of Ideas, as deducible from the primitive language of Greece, has been established, it will then be considered, what connection it has with other languages; how far the general resemblance may confirm the opinion, that all languages are derived from the same origin, and the same common elements; and why those elements may be more manifest in the Greek than in any other language.

The Analysis of the Greek Language was undertaken by the Author, not from a blind attachment to a favorite language, or because of the very high antiquity assigned to it by some learned men; but he was insensibly led into it by his engagements with the *Miscellanea Critica* of DAWES; by endeavouring to enlarge the observations of DAWES concerning the Æolic Digamma; and by tracing the remaining evidences of that letter still existing in the Greek and Latin languages. In the course of which, he could not help observing the truth of Mr. WISE's observation, that "by keeping the *Digamma* in view, by discerning where it has formerly

* *Itaque complector brevi, et non exaggerandæ rei causa, sed simpliciter et vere hoc dico, HEMSTERHUSIUM Græcarum scientia literarum omnino omnes, qui a renatis literis excellenter in iis versati sint, ipsum etiam ISAACUM CASAUBONUM, cui doctorum hominum consensus primas deferre solet, longo post se intervallo reliquisse. vide RUHNKENII Elogium Tib. Hemsterhusii.*

“ been affixed to a vowel or consonant, or admitted between two vowels ;
 “ by noting its several gradations, and what letters came into the place
 “ it, we may perhaps discover the gradual refinement of languages, and
 “ consequently the cognation of dialects.”

It will be sufficient for the present to mention, that the *general Idea* above alluded to is *MOTION*, the most general and comprehensive, that can be formed : That this idea was made use of as the Interpreter of all others, not because, after a deliberate survey, its connection with every action was foreseen ; but merely from the inexperience and imperfection of human knowledge, when, for want of sufficient discrimination, a new idea was most easily communicated through the assistance of one already known. This will appear the more natural, if we compare it with common practice even in these enlightened days, in which we may frequently observe those especially, who are unassisted with the knowledge of more than one language, having recourse to general terms to express particular ideas. What action does not to *do* represent ? and for what object is not *thing* a substitute ? The primary and original sound by which that general Idea was denoted, he supposes to have been arbitrary and symbolical, not as relating to the *nature* of motion, but chosen from its simplicity to express the original Idea. From this element he conceives that all other words were formed, and all ideas communicated, not by imitation or symbolically, for that were now unnecessary, but by derivation and metaphor, in reference to the general Idea, as the essence of every action : Except one class of words, which are *imitative*, denoting particular *sounds*, &c. and another, signifying *personal relation* ; neither of them formed by reference to the general Idea, as they are not expressive of *action* ; but formed one by *imitation* of the thing signified ; and the other *denotative*, or by pointing to the person and thing understood. Instances of which still exist, *is* signifying *ego*, *tu*, *ille*. The proper names of places are also excepted, as being posterior to that state of the language, which is the subject of the Inquiry : though they often appear to have become proper from general Ideas of *situation*, *strength*, &c.

The *Inquiry* is divided into two parts, the first, Philosophical, the second, Grammatical. Some of the principal Topics of the Inquiry are the following.

Part I. On the progress of the understanding from general to particular ideas—On the course of human perceptions from effect to cause—On the theorems, that what is first to *Nature* is last to Man; and what is first to *practice* is last to theory; and on the application of them to the original communication of Ideas, and to the progress and formation of Language—On the difference between the formation of Ideas in the mind, and the expression of them by words—On the different imposition of names as influenced by different causes—On the different effects of the appearances of natural objects on the untutored apprehension of the first Man, and on the minds of Men affected by education and habit—On the difficulty of retracing many ideas in words appearing abstracted and remote, which were easy, obvious, and primary in the original use of language—On the naming of things from their actions, uses, appearances, &c. on the relation which words thus have to the Ideas that they express, and on the difficulty of discovering that relation, to those who have acquired language by custom and habit—On the original application of *general* expressions to *particular* ideas—On the accidents which contributed to *particularise* and appropriate *general* ideas—On the various modifications of *Motion* in the performance of different actions—On the progress of significations in the same word, from the general Idea of *motion* to the particular ideas of *walking, running, leaping, ascending, descending, &c.*—On the origin of words expressive of *rest*, and of significations analogous to it—On the names of things, which have no *immediate* relation to *motion* or *rest*—Whether *general suppositions*, that the names of things *might* have been so and so imposed, should have any weight against conjectures, which may be supported by reason, custom, and analogy.

Part II. On the accommodating of Language to Philosophy, instead of applying Philosophy to Language—On the utility of founding Inquiries into the origin of Language, on a minute examination of Language itself, that is, of the several parts of speech, as they exist in the more antient dialects, by a Grammatical analysis of antient, simple, and pri-

mitive words—On mistakes committed in Etymology, by determining on the *origin* of words according to their *latest* orthography and most prevailing significations—On the Analogy of Language—On the assimilation of words derived from different origins—On words of the same orthography, and belonging to the same origin, but signifying differently in different dialects—On the use of consonants in the formation of the Greek language; in which will be an endeavour to shew, that the *general* Idea was expressed by the *vowels*, and that the conjunct use of the *consonants* served to denote the *modifications* of the general Idea in all its varieties and combinations; not as significant in themselves either as to tone or figure, but used only as arbitrary signs to diversify *particular* significations in their deflection from the general Idea—On primitive significations existing in compound words, but lost in their simples—On primitive words, and significations, existing in the Latin language, but lost in the Greek—On the common origin of the Greek and Latin languages; and how far the Latin may be said to be *derived* from the Greek—On the science of Etymology as conducted by the Greek and Roman writers, by Philosophers, especially the Stoics, by the Civilians, and Grammarians—On the authority of great poets, historians, orators, &c. who were not at the same time Grammarians, on questions purely Grammatical—On the defects of antient Etymology, arising from attachment to one particular language—On the advantages, which the moderns have in that respect over the antients, from the united and grammatical acquisition of the two learned languages, and from the comparison of antient and modern dialects.

He hopes that he is not too sanguine in his expectations and professions, when he adds, that he thinks his System will throw much new light on Etymology, and on the Greek language in general; and that the completion of it will very much facilitate the acquisition of that copious, and now difficult language. There are two parts of the language which he will now particularly mention, namely, *prepositions* and *particles*; and the *article* and *pronouns*: both of which have been universally given up as of *arbitrary formation*, the cause of whose origin it is impossible to assign. Thus the President de BROSSÉS: Elles sont elles même racines primitives; mais je n'ai

n'ai pas trouvé qu'il fut possible d'assigner la cause de leur origine : tellement que j'en crois la formation purement arbitraire. Je pense de même des particules, des articles, des pronoms, des relatifs, des conjonctions, &c. *Traité sur la Formation Mécanique des Langues.* Vol. II. p. 187. Paris, 1765. Our own language indeed, as far as relates to the conjunctions, has lately been ably and satisfactorily vindicated by Mr. J. HORNE, (in a Letter to JOHN DUNNING, Esq.) from that general charge of barbarism : from which the author of the Inquiry hopes to vindicate the Greek, by endeavouring to explain on one hand the origin of the prepositions and particles, as deducible from the general idea of *motion* ; and on the other, to shew what was the primitive symbol of personal relation, whence adopted, and how gradually resolved and formed into the several classes of pronouns. —AND so much for the present by way of prolusion to the Inquiry.

* * * * *

It is hoped that no apology will be thought necessary for the above remarks, as they seem not to be out of their place, but connected with the study of Antiquities, and indeed a curious part of it, in which, as it seems, much yet remains to be discussed by diligent Inquirers into the *Antiquities of Language*. There cannot be greater encouragement to such Inquiries, than the very ingenious and happy attempt on one part of our own language, by Mr. HORNE. In reading which we cannot but regret, that the praises due to the Author's ingenuity and learning, are nearly cancelled by the illiberality of his censures passed on some of the most celebrated characters of the present age, his predecessors on the subject of Grammar.

As all verbal and Philological inquiries are often and perhaps hastily condemned, from not paying sufficient attention to their real nature, as laborious trifles, and fit only to employ the idle uninteresting leisure of a *dull grammarian*, I will take the liberty to finish these remarks with a passage from the conclusion of the abovementioned letter. " I have often thought
 " it was a lucky mistake, (for it was a mistake,) which Mr. LOCKE
 " made when he called his book, an *Essay on Human Understanding*.
 " For some part of the inestimable benefit of that book has, merely
 " on account of its title, reached to many thousands more than, I fear, it
 would

“ would have done, had he called it, (what it is merely,) a *grammatical*
 “ Essay, or a Treatise on *Words*, or on *Language*. The human *Mind*, or
 “ the human *Understanding* appears to be a grand and noble theme; and all
 “ men, even the most insufficient, conceive *That* to be a proper object of
 “ their contemplation: whilst Inquiries into the nature of *Language* (through
 “ which alone they can obtain any knowledge beyond the beasts,) are
 “ fallen into such extreme disrepute, that even those, “ who have neither the
 “ accent of christian, pagan nor man,” do yet imagine *Words* to be infi-
 “ nitely beneath the concern of their exalted Understanding.”

E R R A T A.

P. 9. l. 13. *for Poets. read Poets,*—p. 13. l. 14, *read feudal*—p. 15. l. penult. *read GENERAL.*

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Mentem a sensibus, et cogitationem a consuetudine abducere. Cicero.

Grammaticam etiam bipartitam ponemus, ut alia sit *Literaria*, alia
Philosophica.—Hac ipsa re moniti, cogitatione complexi sumus Gramma-
ticam quandam, quæ non analogiam verborum ad invicem, sed analogiam
inter *verba* et *res*, five rationem sedulo inquirat. BACON.

Whoever would be conducted with security, must proceed upon princi-
ples prior to Grammar and Grammarian; by an analogy which is de-
duced from truth and nature; to which their rules are often repugnant.
BRYANT'S *Further Illustration of the Analysis*, p. 13.

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